

551 would take the larger family name of his father's kinship group. Thus
 178 an outsider could immediately place each child not only in the family
 594 group as a whole but in the small conjugal group as well. Students
 of child development have often pointed out the advantage to the child
 of growing up with a number of intimate contemporaries, as well as
 having several adults ready to serve as substitute parents whenever
 occasion demands.

But the change need not be viewed as entirely unfavorable. The
 smaller family unit was bringing about a more intimate relationship
 between members, breaking down the formalism between parents and
 children, and encouraging democratic living.

178 The good old days, if we are to believe the elders of the village,
 463 differed not only in the degree of governmental autonomy in com-
 munity affairs and a patriarchy in which the young respected the old:
 occupations too were of a different order.

"Half a century ago there were very few educated people, the
 chief of these being a priest from the monastery and a teacher. The
 mayor was an ordinary peasant elected by the town council of twelve
 people. There was a swineherd, as well as other herdsmen, and five
 merchants, plus a tanner. Practically all of the people were farmers.
 There was no dairyman; there was no doctor. All dentistry was done
 by Turks who remedied an aching tooth by pulling it out. We raised
 no horses, and an itinerant gypsy smith did all the necessary iron
 work."

When I asked another man about occupations half a century ago,
 he added this information:

"It was 'simple business' fifty years ago. There was a teacher
 for boys in the first and second grades; there was no village tailor, and
 the single tanner had little work. A priest from the monastery min-
 652 istered to the people on occasion. We had no tax collector and an
 211 illiterate mayor took all the taxes and kept the account on a *rabosh*."

(Here I steered the conversation off the subject of occupations
 long enough to find out what the *rabosh* was. It was similar to a
 practice of the Exchequer in twelfth-century England in which ac-
 counting was done with pieces of notched wood. Each family had
 a small piece of wood fitting into another piece kept by the mayor.
*The notches in the wood told the financial status of the
 family as far as the tax money was concerned.*)